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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

SINCE the publication of our last number, we have received from several of our missionary brethren communications from the Capital, in which they all concur in representing the increase of the Native Churches in that city, and the encouraging prospects in the surrounding province, and especially in the BETSILEO country, distant about eight days' journey to the South.

In reference to the latter, the letter of the REV. WILLIAM ELLIS, which we subjoin, supplies many interesting and encouraging particulars.

It will, however, be seen by our readers, with feelings of deep regret, from the letter of Mr. E., that the attachment of the Queen to the idols and superstitions of the country is an evil omen for the future: and our hope of the stability and prosperity of Christianity must rest, under God, in the increased numbers and influence of the Native Christians, which would render persecution very difficult, if not impracticable, for any political party; and on the Treaty with England, which the Government is anxious to have ratified, and which contains a provision for religious freedom to all classes of the Malagasy people.

During the month intelligence has reached Europe, through the medium of the French Colony of Reunion, that an important change has occurred in the Native Government, in the removal of the Prime Minister from office, and the appointment of his brother, the Commander-in-Chief, in his stead. It has long been known that the former, especially since his accession to power, has become addicted to habits of gross intemperance. It is stated that under this evil influence he had become overbearing and insolent to his colleagues, and also to the Queen. Should this information prove correct, we trust it will be favourable to the interests of Madagascar, inasmuch as his successor entertains far more liberal views than his brother, and has proved himself desirous of promoting intercourse with foreign nations, as well as advancing the civilization and improvement of his countrymen.

EXTRACTS OF LETTERS FROM REV. W. ELLIS, DATED JULY 1864.

"Since my last letter to you, which was sent off on the 13th June, Messrs. Kessler and Pearse have returned from Tamatave, and Messrs. Hartley and Briggs have arrived from Mauritius.

"I cannot conceal from myself that, though no infringement of the liberty of the Christians has yet taken place, the idols continue to receive from the Queen increasing public recognition and homage, and the regulations of the Government are becoming increasingly trying and difficult to the Christians. Men are sometimes called to work for the sovereign on the Sunday, and to attend her amusements.

"There is no other prohibition of Christianity, nor infringement of the liberty of the Christians; but more than this cannot with truth be said. Our great comfort is, that the adherents to the cause of Christ continue to increase. Some of the most intelligent among the people say that the public demonstration in favour of the idols is not agreeable to a large proportion of the population, even to those who are not avowed believers in the Gospel. This increase of the Christians, and the growing indifference of the people towards the national idols, we regard as grounds for hope that the Gospel will still have free course in Madagascar, and, by the Holy Spirit's influence, prove the power of God unto the salvation of many.

"I have recently had encouraging accounts from Fianarantsoa, the Hova military station in the Betsileo country, where, as I have previously informed the Directors, there are a number of Christians—Hovas, and Betsileo. They have heard that additional missionaries were expected, and write to ask that one may be sent to them. The brother of the Betsileo Governor and a number of the people are now here, having come to ask for a missionary, to take him back with them. I am informed that forty-six unite in Church-fellowship, and 200 attend worship, besides some in the villages. Fianarantsoa is eight days' journey to the south of this. The Betsileo are a docile people, and are politically united with the Hovas, the Betsileo being incorporated with the Hovas in the army of the sovereign. We think that, whenever we can extend our operations beyond Imerina, it could be most hopefully done in this direction.

"It is my intention shortly to make a journey, accompanied by Mr. Toy, to Fianarantsoa, to encourage the Christians there, and see whether it would be an eligible post for a Mission to the Betsileo. Two married missionaries would be required for that station, should we think it desirable to commence, as soon as the men can be found and the funds of the Society admit. I have thought Mr. Briggs might form one; for I think one should go from Antananarivo, and one from home.

"I have many applications, chiefly from our preachers, who know a very little English, for small English Bibles with marginal references. They find the marginal references useful in the preparation of their sermons and their religious intercourse with the people. If the Bible Society could send us out a dozen, or even two dozen, English Bibles, with references, brevier, plainly bound in calf, they would be acceptable and useful. I purpose, if possible, writing to the Bishop of Mauritius to ask if he has a few in the Depository at Mauritius that he could spare for us. Our stock of Scriptures, large as it was, is nearly exhausted."

CHINA.

AMOY.

We have received the usual half-yearly Report from our missionary labourers at this station, which affords continued evidence of their indefatigable exertions, and the encouragements supplied by the providence and grace of their Divine Master. The amount of actual success in this city and the surrounding country exceeds that of any other Mission in China, the number of native Christians amounting to full 300, among whom our brethren have found several devoted Christian men, whom they have employed as fellow-helpers to the truth.

The extension of the Mission has, however, provoked opposition, and the Christians at some of the village stations have been subjected to cruel persecution from their idolatrous countrymen. By the Treaty between the European Powers and the Government of China these evils ought to be prevented by the latter, but the local authorities are found to connive, if not to encourage this opposition; and it is difficult, if not impracticable, to obtain redress by any direct and authoritative influence on the part of the Imperial Government at Peking; but strong representations were made to Sir Frederick Bruce on the subject, before his departure from the Capital, and we indulge the hope that, by his intervention, a repetition of these acts of persecution will be prevented.

It is most gratifying, however, to learn that the opposition which the native Christians have encountered has proved the reality of their faith, and their willingness to suffer even the loss of all things for the sake of the Lord Jesus and the blessings of the Gospel.

EXTENSION OF THE GOSPEL.

"Amoy, July 7th, 1864.

"Dear Sir,—The Gospel, which has been preached in this place and in the surrounding regions, not only continues to exert a powerful influence in places where it has formerly met with success, but also is beginning to manifest its influence in places which, until but very recently, resisted every attempt at its introduction. The Chinese character is such as to be averse to any great change, and more especially in matters of religion, in which the national mind has been trained so long, and with which there are connected so many associations. Yet, although we cannot point to such decisive and extensive results as are witnessed in other parts of the Missionary field—as in Madagascar, for instance—still, the truth as it is in Jesus is exercising its appropriate influence. If one needed any evidence as to the irresistible nature of the Gospel, he would be completely satisfied were he to become acquainted with the history of its progress in this city and its neighbourhood.

"In Amoy we still continue vigorously to prosecute the work of preaching. Our chapels are, on the whole, very well attended, and a great deal of interest is shown by the majority of those who enter to hear. In T'ai-San we have daily preaching; and, as the place is situated in a most favourable position as

far as thoroughfare is concerned, the congregations, except on very rare occasions, are large and encouraging.

"In KWAN-A-LAI there are also daily services held, and more recently we have had an unusually large attendance of people; and the fact that our chapels are so largely attended is a matter of great joy to us. The truths of the Gospel are thus being made known not only to the inhabitants of this place, but also to great numbers who come here from the neighbouring towns and villages for purposes of trade, &c. We are frequently gratified to find that many who have thus heard the Gospel, without having come into direct contact with the missionary, possess some knowledge of its leading doctrines. We feel that, although our preaching may not be attended by any immediate or striking results in conversions from the large numbers that listen, a gradual impression is being made; and we may hope that the seed which is now being sown will erelong produce adequate results to the glory of Christ.

"Besides the two large chapels before mentioned, we have daily preaching in a small chapel which we have opened in CHIOH-LO, and which has been mentioned in a former report. With regard to this place we are happy to be able to give the most favourable accounts. Besides the daily preaching, there are also regular Sabbath services, which are exceedingly well attended. The chapel is placed in a good position, and generally there is no difficulty in obtaining a good congregation.

FORSAKING ALL FOR CHRIST.

"In connection with this place we would mention the case of a man lately received into the Church. He formerly got his living by making gambling-cards. He had for many years been a hearer of the Gospel, but never could be induced to give up a trade which was deemed inconsistent with the profession of Christianity. Living in the neighbourhood of the chapel, he became a regular attendant at our services, and always professed his belief in Christ. For a great number of years he had given up the worship of idols. His heart was at length touched by the Holy Spirit, and he professed his readiness to abandon his trade for some more lawful one. In order to show his sincerity, he determined to burn the implements he had used in the manufacture of the cards, publicly, and in front of the chapel, which he did, in the presence of the Christians and a number of his heathen neighbours. This was a practical evidence of the sincerity of his belief, as the loss entailed upon him must have been very considerable. Had he been willing, he could, with the greatest ease, have sold the things he burnt to great advantage.

"In addition to the services thus held in the chapels, we have our regular prayer meetings held alternately in the large chapels, also three weekly meetings for the benefit of the female members who are unable to attend the evening services. The schools in connection with the Churches are still being carried on.

"In AMOY, during the half-year, we have received into the Church ten persons. One of these was a man who had been formerly excommunicated, but who, on repentance, and after a lengthened trial, was again admitted into Church-fellowship.

"With regard to the country stations, the following statements will enable you to see the work that is being carried on, and the progress that has been made since last we wrote. In reference to Kwan-K'au and An-bin Mr. J. Stronach writes—

THE WRATH OF MAN PRAISING GOD.

"'The Churches at the stations of KWAN-K'AU and AN-BIN have continued to prosper during the last half-year. At Kwan-K'au I had the pleasure of baptizing six converts on Sunday, the 13th of March. There had been, previously to that date, a considerable interest excited in favour of Christianity in several of the villages around, and some of these converts belonged to these villages. The baptism of these men had enraged some of the underlings in the local mandarin's employment, and they found means to apprehend, on a false charge, the brother of one of the village converts. Through the consul, as well as personally, I made many attempts to get this man delivered from his imprisonment, and these were at last successful. He was let go without any attempt being made to substantiate the false charge preferred against him. Finding their efforts in this direction unsuccessful, the individuals referred to incited those under their influence to annoy the worshippers by throwing stones at the chapel; but this had no effect in diminishing the number of the converts. On the contrary, additions were made, till the average attendance on the Lord's day services amounted to sixty. This increased the fury of the enemy, who at last got together a body of ten or more individuals, and on Sunday, the 26th of June, while the native preacher was conducting Divine service, rushed into the chapel, pulled two of the worshippers out, and, without any reason assigned, beat one of them severely on the head, and made an assault by stones on all who were inside. Seeing they had done considerable mischief to the man in question, they soon after dispersed. I appealed to Mr. Phillips, who is in charge of the British Consulate, and he got the Taou-tai to examine the wounded man, and to promise to punish those who attacked him. It remains to be seen whether these promises will be carried into effect; but this violent treatment has not prevented still further increase in the number of professed worshippers; and there is good ground to hope that, both in respect of numbers and zeal, this infant Church will continue to prove that the Divine Spirit is exerting His almighty influence. There will soon not be room in the chapel for the accommodation of those who wish to attend; and as the room at An-bin, furnished by the converts there gratis for Divine worship (to whose numbers accessions continue to be made), is also too small, we think it advisable to erect a chapel at an intermediate village, to which all around could come and be assured of accommodation. The estimated expense of this amounts to £300, and we hope the Directors will make a grant to this amount for this object.'

BREAD FOUND AFTER MANY DAYS.

"The success which has of late begun to attend the preaching of the Gospel in the above-mentioned places is no less wonderful than it is gratifying. For very long the preaching of the word was without any apparent success whatever. Such a state of things as now exists altogether exceeds even the most sanguine anticipations that were ever formed. The whole

history of Kwan-K'au, however, teaches that the work of God is oftentimes being accomplished unknown to man, and that at the fitting time He will bring to light His purposes of mercy. We wish we could report similar successes at our other stations. In respect to CHANG-CHIEU Mr. Macgowan writes, 'During the past six months there has been nothing to indicate that a more favourable feeling in reference to the Gospel has been awakened in this great city. Whilst there is no direct hostility shown, and no acts committed which would indicate a spirit of opposition to the Gospel, there appears no tendency or disposition to believe in Christianity.'

THE CHAFF AND THE WHEAT.

"In HAI-CH'UNG, as far as the actual increase of members is concerned, there is little to encourage. During the last half-year there has been no evidence of any change of feeling in the minds of the people in reference to Christianity. They are so wholly absorbed in the pursuit of this world's business that they cannot be induced to give up all and follow Christ. In the surrounding villages, however, there has of late been manifested a more kindly feeling towards us, and in many places the Gospel has been listened to with great willingness. We have at present four inquirers. One of these has for several months been a most diligent attendant on the Lord's day. Although his home is distant from the chapel quite six miles, he has not been known to miss coming, notwithstanding the most inclement weather. His wife also, who is a sister of one of the members, although unable to come in consequence of the distance, is a most sincere Christian. Her case shows in a peculiar manner how God employs affliction to bring man to Himself. During the last year, when the cholera raged so violently in this neighbourhood, this woman was seized. Every remedy that the Chinese employ in such cases was used for her restoration; the idol even was carried into her presence in the hope of effecting a cure; but all in vain. At last, when she appeared on the point of dying, she managed to utter the words, 'Pray, pray!' Her sister, who had been informed of her condition, prayed to God, that He would now, if it were His will, manifest His power in the presence of the heathen, and save her sister. God was pleased to hear her prayer, and from that time her sister began to recover. The effect of this on the mind of the woman was very great. Ever since, she has worshipped the true God; and I am glad to say that in the village in which she resides the people profess great willingness to be taught the Gospel. During the half-year we have been compelled to excommunicate one and suspend another.

"From the above you will be able to perceive the difficulties and the encouragements of the work in which we are engaged. A review of the years during which Missionary work has been carried on in this region is such as to encourage us in every way; and, as we see our chapels filled Sabbath by Sabbath with humble, but, we trust, devout believers, our hearts rejoice in the great work which God has wrought in this place.

MISSIONARY HOSPITAL.

"We may mention that the hospital conducted by Dr. Carnegie is carried on as efficiently as ever. The number of patients at present in the hospital is large, and the attendance at the services conducted by one or other of th

missionaries is usually very encouraging. We believe that a vast deal of spiritual good is being effected, both by the means of Dr. Carnegie, and the preaching of the Gospel to the patients. We inclose the financial report, and remain,

"Dear Dr. Tidman,

"Yours very sincerely,

(Signed) "ALEXANDER STRONACH,
"JOHN STRONACH,
"JOHN MACGOWAN.

"REV. DR. TIDMAN."

INDIA.

MADRAS.

CONVERSION OF A NATIVE YOUTH.

WE have repeatedly had the pleasure of recording the conversion to Christianity of several native young men, pupils in our Missionary Institution in CALCUTTA; and from the following letter of the Rev. J. P. ASHTON it will be seen that our brethren in MADRAS have also been favoured with like encouragement. Indeed, from this Institution twelve young men, after a valuable course of christian and ministerial training, have gone forth to assist our brethren in their several spheres of labour in the Madras Presidency; and we trust that the young convert, whose case is described by Mr. Ashton, may follow in their footsteps. The bitter opposition which the youth suffered from his father, and mother, and nearest kindred, should excite our tenderest sympathy as well as our thankfulness to God, who sustained him under the ordeal, and enabled him to maintain his faith although it was tried as gold is tried in the fire.

"London Mission Institution, Madras,
"July 29, 1864.

"MY DEAR DR. TIDMAN,—It is with much pleasure that I take up my pen once more, to write you a few words, and to inform you that all goes on well here.

AN ANXIOUS INQUIRER.

"Some two months ago a youth of the Chetty, or merchant caste, belonging to the eighth class in our Institution, became anxious about his soul. He had learned the folly of idolatry, and saw that no salvation could be obtained through the god Siva, whom, under various forms, he had hitherto worshipped. Two things had, by God's blessing, been chiefly instrumental in bringing about this state of mind. The first was an address delivered by one of our teachers at the Sunday-school. The subject was the baptism of Jesus, and the voice from heaven declaring him to be the beloved Son of God. He cannot exactly explain the impression it made upon him, but it led him to think of that Saviour in whom the Lord was well pleased. This fact is very gratifying to us, and confirms us in the opinion we have of the importance of

this Sunday service in our Institution. About half the school attend, and after the Bible and Catechism lessons have been taught, they all sit in order facing the desk, which serves as a pulpit. Then a regular service is gone through. Of course the whole is adapted to the minds of youth as much as possible, and it is delightful to witness the attention paid by all alike. For there is no distinction made: Christian and heathen, Brahmin, Rajput, Chetty, Sudra, and outcaste, all sit side by side. At another time the lad was reading one of the minor Tamil poets in his class, and a discussion on the gods came up. He was one of the most earnest in their defence; but the teacher brought forward a well-known tract which shows forth the follies of idolatry, and the lad was silenced; nay, more, he was convinced, and he could never lose the impression then made. Some time after he heard some preaching by Mr. Metzger on the pier. Mr. M. persuaded him to visit us regularly for further instruction. This he did for some time, coming every morning and evening to Cotelingum's house.

HIS DECISION FOR CHRIST.

"At length his parents found out what he was thinking of; for he refused to worship the idols in the house, took off his sacred thread, and would not put on a new one, also cut off a part of the sacred lock of hair at the back of his head called the *kúdamy*. They locked him up one day, but he managed to escape. He begged us many times to protect him; but we told him to consider well and wait awhile, as his parents might relent; but the opposite proved to be the case. The father bought a chain to chain him up, and meditated taking him away hundreds of miles up country to Nagpore. So, at the lad's earnest entreaty, we took him in. His father immediately came, and some other relations soon after. All their entreaties and arguments were in vain. He would not change his resolution. They begged him to come home and attend school as usual, promising that he would not be molested in his new faith; but he knew this was all false, and that as soon as they got him in their power they would not scruple to use any means, however cruel, to force him back to heathenism. We told him to go if he wished; but he preferred to stay here and learn more of our religion, and give up the evil practices of his countrymen. Later in the day the father collected a mob, and tried to force an entrance into the house, but this was prevented. The father was admitted, but we could not have the mob inside. The police assisted us in restoring order. It was an anxious time. The father and relatives are wealthy, and we feared they might take the matter to court, and try to prove, by lying and forgery, that the lad is under age. They have not, however, attempted it as yet, and we hope they may not. He is eighteen years of age, and fully competent to judge for himself. He continues firm in the faith, and is making much progress.

PERSECUTION FOR THE TRUTH'S SAKE.

"To add to his trials, we find that not only have they excluded him from his caste, and pronounced that they will never receive him back again, but the father also has performed funeral ceremonies for him, and counts him, hereafter, as one dead! May God give him grace to remain firm unto the end, and to endure all his trials with patience. May he long be spared to be a

living witness of the power of the truth, and may we have all the wisdom needed to bring him up aright. I might have told you of him last mail, but I wished that a few weeks might pass that his firmness might be well tested before informing you. He will have many trials and many temptations, but, if he will continue to seek the help of God, His grace will be found sufficient for all things.

"I remain, yours respectfully,

"Rev. A. Tidman, D.D." (Signed) "John P. Ashton.

INTERIOR OF SOUTH AFRICA.

MISSION TO THE MATEBELE.

This Mission, commenced six years since, has hitherto presented formidable obstructions and painful discouragements, while no direct instance of success in the conversion of the people has yet occurred to cheer the hearts of our missionaries. The greatest of all obstacles to their progress has been found in the character and influence of the aged chief Moselekatse, whose cruel nature and iron rule can scarcely be described. It may, however, be sufficient to say that the lives of his multitudinous subjects are absolutely under his control; that year by year hundreds are sacrificed to his caprice and selfishness; while among surrounding tribes, to the utmost extent of his power, he spreads desolation and death, carrying away thousands of women and children into hopeless slavery.

It could not be expected from such a tyrant that Christian missionaries could hope for any direct encouragement; and, although Moselekatse has generally abstained from open opposition, they have been well aware that his secret and powerful influence was employed against them. But the chief is tottering under the weight of years and infirmities, and the power of persecution must soon pass from his feeble hands; and, should his son become his successor in the government, there is reason to expect that he will be favourable to missionary labour and the improvement of his people.

But we thank God that, notwithstanding the numerous and grievous trials of our faithful and self-denying missionaries, they have continued "steadfast and unmovable, always abounding in the work of the Lord." In this sterile and most unpromising soil they have laboured and have not fainted; and "as the husbandman waiteth for the precious fruit of the earth, and has long patience for it until he receive the early and the latter rain," so they have toiled and waited and prayed until "the Spirit be poured forth from on high," when even the African wilderness shall become "a fruitful field." Already, indeed, there are some indications of the better times coming A cloud in the distance may be discovered; and, though at present not larger than a man's hand, yet we hope and believe that it is the sure presage of showers of blessings which will more than realize our largest anticipations, and more than repay the labours and the sufferings of our devoted brethren.

The following somewhat extended but instructive and interesting communication, from the Rev. T. M. Thomas, contains a brief history of the Matebele Mission from its commencement, together with its present state and prospects.

ARRIVAL OF THE MISSIONARIES.

"We left Cape Town in August, 1858. After a very tedious journey, we arrived at the royal kraal, where we found Moselekatse seated upon a chair, surrounded by several of his corpulent wives and some of his chief men. Moselekatse—of well-proportionate stature and size—struck me as appearing very thoughtful, cautious, and reserved, but wishing to be agreeable. For three weeks he remained with us, and treated us kindly, more so than could have been reasonably expected from a heathen. This kindness, however, was soon to be replaced by cruelty. One morning, without acquainting us with what was to take place, the king with his wives and chief men were seen leaving the kraal in a northerly direction. Mr. Moffat, for the sake of ascertaining what the movement meant, followed for some distance; but when approaching the waggons he was turned back by the soldiers attending on his Majesty. This was not much, compared with what followed; for, in the course of a few days, we were forbidden to move from the dirty, unhealthy spot where we were: near a kraal which contained hundreds of cattle, whose bellowing conspired with the dancing, fighting, and biting of swarms of rats to deprive us of sleep at night. Messengers were sent, one after another, to inform us we were not to move from where we were, in order that we might not see the country, for we were spies. We might not shoot game, for it belonged to the king; we might not even buy a little milk; and we should present the king with a waggon-load of goods. Thus for five weeks we were roughly handled; but at the end of that period it pleased the Lord to change the minds of our persecutors, and to turn our dark and discouraging prospects into bright and promising ones.

EXTENT OF MOSELEKATSE'S COUNTRY.

"The country which Moselekatse considers his own extends from the River Shashe in the south to the Zambezi in the north, and from the Souga in the west over the Mashon Mountains in the east; that is, about 400 square miles. Its lowlands are generally covered with grass and bushes: its mountains, generally low, are covered with small trees, such as the sugar-bush, wild plum-tree, and the native bread-tree. The Shashe, together with all the other rivers within about sixty miles on the north side, run eastwardly, and join the Limpopo; but all the others run westwardly until they reach the west of the centre of the country, after which they take a northern direction and pour into the Zambezi.

PREVALENCE OF SLAVERY.

"The love of slave-holding is very often the cause of war, for captives always become slaves. In common with all African tribes, the Matebele are exceedingly fond of being served: their motto always is, not to do anything themselves which may be done by others. The consequence is, that every one, from the child of five to the man of sixty, endeavours by all possible means to become a master; and when he cannot get servants in his own country he will go in search of them into other countries. This has often

been done by the Matebele since our stay with them. Hundreds together set off in a direction in which is a certain tribe, sleeping by day in thickets and travelling by night, until at the dawn of an appointed day, from different points, and while the defenceless and innocent objects of their cruel intentions are still asleep, they suddenly take several villages by storm, murdering all the men, and leading the terrified women and children captives. On their way back, when they sleep, the helpless captives are fastened to a tree, or coupled with soldiers; and, having arrived at home, they either make those whom they have captured to be their own servants, or sell them to others for cattle, or corn, or karosses, &c.; the value of two about ten years of age being that of an ox or cow.

FAVOURABLE CONDITION OF SLAVES.

"This practice of kidnapping may seem in the one party to be cruel in the highest degree, and most painful to the other. But in Europe we have as much real slavery and tyranny as there is in the interior of this continent, for the African slave is almost his master's equal, and enjoys from the beginning the privileges of a child; he is called a child, and he looks upon his master and mistress as being in every respect his parents again. Although a bondsman or a servant, in some respects he is not in bondage, neither does his servitude, especially in Moselekatse's country, convey the true idea of the position of the slave; for he may any day with impunity leave his master, and go wherever he likes within the boundary of the kingdom; or he may soon become a master himself, and, instead of labouring for his own master, he may send his servant to do it: moreover, by diligence and care, he may become richer and more powerful than he who led him captive. Neither is the quickness, the thoroughness, the exertion, the punctuality, the readiness, and the handiness required by the European master known in Africa; for while in Europe the difficulty is want of time, in this country, especially in the interior, the question is, 'What can be done with it?' Hence, whilst Europeans are watching with impatience the well-disposed and willing, but slow native, the innocent African looks upon him with amazement and pity, being unable to make out what has put his master so much out of good humour.

FORM OF GOVERNMENT.

"The form of government of the Zulus, like that of most of the African nations, may be called patriarchal. The Matebele are a tribe of Zulus, and their government nearly the same as that of the other tribes. Their chief is at the same time their king, priest, prophet, and something more; though it is not easy to define what that something is: he is also their father and master. His country is divided into villages or small towns, the average population of each being 300 or 400. The village is circuitous. In the centre is the Inkolla, or royal court, where the king and his relatives reside; outside the fence of this Inkolla is the cattle-kraal, in which there would generally be thousands of heads of cattle; surrounding the cattle kraal, between two hedges, is a row of houses in which the people live. In each of these villages is a Jutuna (chief man), to whom all the affairs of such a village are made known, and who has power over, and is considered to have

a claim to the obedience of all in connection with his town. The chief man is responsible to the king for every event of moment happening within the district of which he has been made the leader and ruler, and is bound, on pain of death, to make it known to the same.

PRACTICE OF POLYGAMY.

"The Matebele practise polygamy, and in proportion to the position held would be the number of the wives of each man. Hence the king has some hundreds, who are to be seen everywhere throughout the land. On account of this inhuman system, the woman is very degraded, being nothing better than, indeed, not so well off as men slaves, and the matrimonial state is to her generally more of a curse than a blessing; while, on account of jealousy between his wives, the poor man is never without fear or in actual danger of being despatched.

SUPERSTITIONS OF THE NATIVES.

"Moselekatse's subjects are made up of, I suppose, forty or fifty different tribes; some the elephant worshippers, some the rhinoceros worshippers, others the eland, buffalo, lion, or crocodile worshippers, and others there are who worship different kinds of snakes.

"The few real Zulus in the country seem to worship their king and the spirits of their ancestors more than any other object; but such worship consists in endeavouring to appease more than revere and trust. For instance, should the king, who is said to be the ruler of the skies as well as of the lower regions, not pour down the longed-for and precious contents of the clouds as usual, his heart is said to be sore and black, or angry, and, until these feelings shall have been replaced by others more agreeable, no rain will fall. Hence, to bring about this end, they will endeavour to find out the cause of this great misfortune, which, when revealed, will generally be that some town or towns have offended. This will occasion the murder of all the chief men, the scattering of women and children, and the complete destruction of such town or towns; and thus the king's mind will be appeased, as a general rule. But the clouds and thunder being so deceitful and difficult to be understood, the rain-maker, notwithstanding his caution and cunning, sometimes finds himself in a dilemma, and is glad enough to seek the help of his wives and others, who fast and pray to the spirits of their ancestors, offering a sacrifice to them. A Matebele desiring to sacrifice to his ancestors sends for an ox or goat from his kraal, which, when placed before his door, he presents before the departed spirit, saying something to this effect: 'O our fathers, this is an ox which I consecrate unto you, in order that your heart may be white towards us, that we may be permitted to walk the earth in good health and be prosperous, that the number of our cattle may largely increase, that our gardens may be fruitful, and that all our enemies may fall before us.'

"Another way of pacifying these unseen beings is by burying the bones of those who are killed and left to be eaten by wolves in the neighbourhood. An instance of this: the king's chief wife, the Mother of the Town (Inyati), sent a man to me one morning, to tell me they were going to bury the bones of the dead that day, in order that they might have rain, and hence I must not dig that day, for, if I did, we should see no rain. I told him that to bury

the bones, nay, the bodies of their dead, not some time, but soon after they died or were killed, was very proper; that it was a wonder to me how they, being human beings, were not taught even by their own feelings to put an end to that horrible custom of feeding wolves with the flesh of their friends and relatives; but, whether they buried them or not, that would neither prevent nor bring rain. And, seeing their idea as to how rain was made and given was so erroneous, my giving up digging that day would be a great sin against the Creator and true Giver of all good; hence I could not listen to the queen in matters of that kind.

TREATMENT OF THE SICK.

"The Matebele believe and practise charms, both to ward off and cure diseases. For example, when a disease has taken off one village, the native doctors are sent by the king to charm neighbouring ones, which they do by sprinkling the inhabitants of such villages with tobacco-water, charging them neither to go out of their villages nor allow any connection with the one in which the disease is. The caution is good, but the water is delusive. Again, when a disease has taken hold of some of a number of men, they are all charmed, as after returning from war. In that case the returned parties, having come near their respective homes, are obliged to wait outside, although often against their wish, until the doctor comes, who, on arriving, sprinkles them, as in the other case; then, their houses having been swept out and smeared, they are allowed to enter.

"When an invalid becomes dangerously ill he is removed into the field, where a small hut is built for him, and where no one is allowed to go but the doctor and nurse, until the poor man dies, which generally happens in a short time. As soon as the event is known his relations and friends seem to become mad; the men casting away the little clothing they may have about them, and the women taking fast hold of each other, setting up the most doleful and melancholy weeping, which soon proves to the mind of a looker-on that they have no hope, any more than other Gentiles. Having given way to their passion in this way, some of the men go out into the field and make a grave, and as soon as possible the corpse is laid therein; the grave being secured from wolves by heaping stones upon and thorns around it. The mourners, and, indeed, all who may have had anything to do with a burial, pass on to the nearest river, for the sake of washing themselves therein, and thereby purifying themselves from the dead, all the time making the most unearthly noise, and asking, 'Where shall we see him?' 'Who can find him?' 'Who will fill his place in the house, in the field,' &c.?

MISSIONARY ENCOURAGEMENTS.

"The above remarks may serve to throw some light upon the position of the missionary in the Matebele country, and to some extent to indicate those oppositions, hindrances, and obstacles which in that country do and will stand in the way of the prosperity of the Gospel; while, at the same time, our minds would be prepared with adoring gratitude to praise the God of all grace for any measure of success which a mission to teach a dark and degraded people might have realized. For some months after our arrival we

were unable to do anything more than look about, and endeavour to catch some words of, as we thought, the most difficult and strange language. After a good deal of entreaty, however, the king sent for two interpreters, through whom we were able to address the natives every Sabbath; but, being convinced that what we said did not improve by passing through a filter, we set to to acquire the Setabele, beginning as early as possible to talk with them in their own tongue. Ever since that time two services, one in Setabele and another in Sechuana, have been held at Inyati on the Lord's day, and during the week other villages have been and still are visited. These villages at present are three in number, and those attending Divine services are upon the whole attentive; but ere we can reasonably expect any amount of success a general change must take place in the country; a change which would replace that restlessness, want of confidence in one another, and that love of war, which prevail throughout the land, by feelings of a very different nature. To bring about such a change, should that be allowed, at an early date, many more missionaries should be sent, many more stations established; for although there is, as it were, a candle burning in the centre, and a gradual change coming over the few who are near it, should that be the only place in the country where the Gospel light shines? Why, 999 out of every 1000 of the subjects of Moselekatse may be years before they know much about it.

A HAPPY CONTRAST.

"Looking back upon the time of our arrival at Inyati, and comparing our position then and that of the present, we cannot but thank God and take courage; for, whereas at first we could not move from our station without the king's permission, now we are at liberty to go wherever we like. Then, we could not tell the people about the Saviour, unless the king called them together at his own kraal. Now, we can preach where, when, and to whom we please. Then, if any one put on a shirt, he was laughed to scorn; but now, hundreds have clothes, and wear them with impunity, even in the presence of the king. Then, we were annoyed and insulted many times daily, and that by all: we were suspected as enemies. Now, we are treated with respect and confidence by all; while we have many faithful friends. Then, the doctrines taught being so new, and the want of means whereby to convey thoughts to the native mind so great, it was impossible to do much. Now, hundreds having so often heard the Gospel preached in their own language, and two small books printed in the same language, we may, humanly and naturally speaking, expect much more to be done.

EARLY HISTORY OF MOSELEKATSE.

"It may be interesting to you to know something of the history of Moselekatse, or Moselekadzi, and the Matebele. Moselekatse was the son of Matjobana, by the daughter of another chief. The child being born, and the mother able to go about, according to the custom of the tribe the few chief men (men in whom the king had perfect confidence) were summoned to the royal hamlet. These men were told that the name of the child was Moselekatse, and that he was the heir to the throne; that they must take a number of cattle which would be sufficient for the prince and his mother to live upon at her father's house, until the child grew, and until the death of Matjobana,

at which time both should return, and Moselekatse be enthroned as the future king of the Matebele. Moselekatse having grown, and Matjobana having died, the former (as the custom of the tribe is) was called, and, at the same time, all the chief men of the Matebele were summoned to appear in the royal kraal at the dawn of day.

HIS ACCESSION TO THE SOVEREIGNTY.

"At the appointed time, when the chief men were all seated in a circle in the kraal, and each one having a shield in the left and a spear in the right hand, the prince made his appearance in the centre of them, and a voice from the royal hut was heard to say, 'That is your king. His name is Moselekatse, the son of Matjobana.' The Matebele king being only a young boy, neighbouring chiefs, always being ready to take advantage of any such opportunities to gain a few cattle and slaves, would naturally covet the little he might have. There are two different accounts of what took place upon his immediately assuming the chieftainship. One is this:—Tjaka, a very powerful, cruel, and greedy neighbouring chief, having heard of the brave Matjobana's death, despatched an army to attack the Matebele in their unprepared state, and succeeded easily in taking all they had, and leading them and their young chief captives. Moselekatse, being a shrewd and expert young man, soon raised himself in the estimation of Tjaka, who made him a commander-in-chief of his army. Tjaka, coveting some one's cattle, sent Moselekatse with a force against a neighbouring chief. The attack proving successful, a large number of cattle was taken and brought into the country of Tjaka. Tjaka, as these Zulu chiefs always do, expected the young man to give him the cattle; but the latter seems not to have relished the idea, and kept most of them in his own possession. The soldiers being attached to their leader, it seemed to Tjaka better to wait awhile; and, rather than risk his own life, he would at once, but in a quiet, cautious way, put Moselekatse to death; consequently a plan suggested itself to his mind. He invited the son of the great Matjobana to come and visit him; and, pretending to be very fond of the skilful warrior, he slaughtered many oxen and made a great feast. To this feast most of the king's confidants were invited, to whom he disclosed his thoughts and plans, telling them that in the evening, when Moselekatse would be at the meat-pots, and all his friends defenceless and guardless, they must be well prepared to fall upon them and despatch them. The conspiracy, however, was discovered by Moselekatse, who had taken care to inform his adherents, and had arranged to flee, with all he had, a little before the appointed time for his murder. Thus Tjaka was greatly disappointed, and Moselekatse escaped, taking with him all his people, some of Tjaka's own soldiers, and as many cattle as he could.

A SECOND VERSION.

"But there is another story of this period of Moselekatse told; in fact, an old man who knew him, and was with him at the time, was my informant. What he said was the following:—Matjobana having died, and his son made chief, Iwiti, a powerful neighbouring chief, attacked him, took him and his people prisoners, leading them captives. Moselekatse having been kept in bondage for some time, Iwiti sent the most powerful of his fighting men

against Tjaka. This was the time for the Matebele to escape, which they did, taking the whole of the country before them, and leaving only devastations and heaps of wretched men behind, until they reached the country of the Bakhatla, where they settled down for some years. This country is north-east of Kuruman, some 300 or 400 miles. It was then Mr. Moffat visited Moselekatse first, as well as other missionaries. By the time the cruel strange chief had settled down in the country of the Bakhatla his name had filled the land with terror; all the tribes around him trembled to hear of him, and not without cause, for they knew his past history, and anticipated a repetition of what he had done. This anticipation turned out to have been too correct; for, as tribe after tribe became known to him, Moselekatse attacked and killed the men, and led captive the women and children, taking every head of cattle, and whatever else would be of any use. At last, and almost at the same time, three commanders were sent against him; one from the Griquas, one from Tjaka, and one from the Boers. Now, being frightened, Moselekatse saw it was time to leave those quarters, and accordingly left, taking a north-east direction, subduing every tribe in his way, and would not have stopped until he had crossed the Zambezi, had he not been turned back by the Zulus. Having remained behind his father in the Makokolo country, one of the king's sons, with five or six chief men, made up their minds to form themselves into a tribe; and, the young prince having been made chief, they were beginning to promise themselves a bright future, when Moselekatse, turning back, and hearing what had taken place, put them all to death. Moselekatse settled in the above country, where subsequently he was visited by Mr. Moffat, two or three times, previous to our arrival in 1859.

HEALTH OF THE MISSIONARIES.

"I left Messrs. Sykes, McKenzie, and Moffat, jun., with their families, in good health and spirits, in September last. Subsequently, however, Mr. McKenzie and family have retraced their steps about 350 miles, to a people called the Bamangwato, a tribe of Bechuana, whose chief is Sekomi. The letters which I have received from my dear colleagues during my absence from the scene of my labours are encouraging. The king has given them full permission to establish another station wherever they may think proper. 'Go,' said he to them, 'view the country, and choose for yourselves whereat to settle; only, return to tell me where you are. Go: the country is before you.'

PLEASING TRAITS OF CHARACTER IN THE DESPOTIC CHIEF.

"Moselekatse is capable of being very cruel and very kind. Of this we have had many instances. For a slight offence he may without hesitation murder hundreds. And should he take it into his head, he can be as kind as any earthly parent. An instance of how kind the despot Moselekatse can be will serve as the conclusion of this letter. When leaving his country, according to custom I called at his kraal to wish him good-bye. I found him surrounded by several of his wives and chief men. Seeing my two little boys, he cried out, in a pitiful, feeling tone, 'Take the poor, motherless, dear ones to the waggon, for I cannot bear the sight.' Turning his face towards me, he said, 'My child, I am very sorry for you. She who is no more was lovely and

beloved: we all loved her, and are sad after her. But go, my son, and may your journey be a pleasant and prosperous one. May you find favour in the sight of all you meet, until the day we shall welcome you back again. Do not be long;' and, presenting me with an ox, a sheep, and a goat, he said, 'Take these as meat for the road.' The next day a man overtook me again, bringing another sheep and another goat sent by him. What a joy to us, and glory to the blessed Saviour, would it be to see this wonderful man at the feet of Jesus! What encouragement to labour on in the dark places of the earth, the certainty of our God being able to do all things!

(Signed) "T. M. THOMAS."

DEATH OF MRS. BIRD, OF SAMOA.

WE have again to perform the mournful task of recording the death of another of our devoted female labourers. Mrs. Bird, the wife of the Rev. P. G. BIRD, of the Navigators' Islands, has been called from the field of toil to her heavenly rest. She left England in apparent perfect health less than four years since, and entered on her missionary work with her devoted husband with remarkable cheerfulness and energy; but she was called to suffer severely in the successive removal of her children; and in the early part of 1863 she caught a severe cold, accompanied with inflammation of the lungs, which ended in consumption. The following particulars of her unexpected sickness and death, from the pen of her deeply afflicted husband, addressed to some beloved friends of his departed wife, residing in Scotland, will be received with tender sympathy by every Christian reader:—

"Malua, Upolu, Samoa, April 19th, 1864.

"MY VERY DEAR DR. AND MRS. SPENCE,—My beloved wife is no more. She fell asleep in Jesus on the afternoon of Saturday, the 2nd inst., in the Island of Niue. Her end was peace. For some time she had given up all hope of recovery, and was anticipating her removal to the 'better country.' But the summons at last came very suddenly. That morning I spoke with her at family worship, told her that none of us had any hope of her recovery, and affectionately pointed her to Jesus, urging her to rest entirely on His atonement for salvation. I read the 23rd and 46th Psalms, and prayed earnestly for her, that she might be prepared for her change. After prayer she embraced me, and told me she was awaiting her summons. During the day she was much engaged in prayer, reading her Bible, and repeating her favourite hymn:—

'Jesus, lover of my soul,
Let me to Thy bosom fly,' &c.

She had some refreshment at eleven A.M., and about two I took her some dessert, but she refused it. I raised her up on the sofa, at her request, when she exclaimed, 'I'm dying;' after this she spoke little, and that little with great difficulty. She said to me, 'My dear, don't weep: I am going to Jesus.' Her last words were, 'Take care of my Harry.' Then, after a considerable

pause, her eyes gazing upwards with an unearthly expression, she exclaimed, 'Take me! take me!' and expired.

"The body was committed to the silent grave on the following afternoon, on the north side of the chapel at Alofi, in the Island of Niue. It has been a sad visit to Savage Island; but Mr. and Mrs. Lawes could not have done more for our relief though we had been their brother and sister. The 'Desdemona,' a whaler, arrived on the 4th, and Captain Bates, in the kindest manner, offered me and my dear little motherless babe a passage to Apia, and his amiable wife kindly took charge of the little boy.

"Ever believe me yours affectionately,

(Signed) "P. G. BIRD."

Mr. Bird communicates the following sad and unexpected intelligence in reference to himself:—

"Regarding the state of my own health, I entertain the most serious apprehensions. But, thank God, there is a 'better country,' and to that I am looking forward;" and he concludes his letter with these affecting words:—

"Now I must close—close what may probably be my last letter to you."

We trust that God may be better to our afflicted brother than his fears, and spare his valuable life for future usefulness.

ORDINATION OF MISSIONARIES OF THE LONDON MISSIONARY SOCIETY.

BIRMINGHAM.

ON Tuesday evening, August 16th, Mr. A. H. JOHNSON was ordained in the Lozells Chapel, Birmingham, as a missionary to Berbice. The meeting was opened by the Rev. Robert Ann, of Handsworth, who read the Scriptures and offered prayer. The Rev. Wm. Fairbrother, of London, described the field of labour to which Mr. Johnson is appointed. The Rev. R. D. Wilson then proposed the usual questions, to which satisfactory answers were given; and, afterwards, the Rev. J. W. Fisher, of London, offered the ordination prayer. The Rev. R. C. Pritchett, of Weston-super-Mare, late tutor of the young missionary, delivered the charge. The service was concluded by the Rev. J. Roome.

WESTON-SUPER-MARE.

On Wednesday evening, September 7th, Mr. J. N. LEVI was ordained in the Congregational Chapel, Weston-super-Mare, as a missionary to Berbice. The meeting was opened by the Rev. D. Thomas, M.A., of Bristol, who read the Scriptures and offered prayer. The Rev. J. Roome, of Berbice, described the field of labour to which Mr. Levi is appointed. The Rev. D. Thomas then proposed the usual questions, to which satisfactory answers were given; and the Rev. J. Glendenning, of Bristol, offered the ordination prayer. The Rev. R. C. Pritchett, of Weston-super-Mare, late tutor of the young missionary, delivered the charge. The service was concluded by the Rev. E. J. Rodway, of Weston-super-Mare.

WHITBY.

Mr. JAMES GOOD, late missionary-student, appointed to South Africa, was ordained in Silver Street Chapel on Tuesday, the 30th of August. The service was introduced by the Rev. W. K. Lea, from Amoy, China. The scene of labour was ably described by the Rev. J. S. Wardlaw, M.A. The confession of faith was received, and the ordination prayer offered, by the Rev. J. C. Potter; and a very affectionate and earnest charge was given to the newly ordained missionary by the Rev. James Parsons, of York.

MANCHESTER.

The ordination of Mr. THOMAS HASLAM, appointed as a missionary to Southern India, took place on the evening of Thursday, the 1st September, at Richmond Chapel, Salford. The following ministers took part in the service: Revs. S. J. Hill, J. S. Wardlaw, Patrick Thomson, James Bedell, and S. Chisholme.

ARRIVAL OF MISSIONARIES.

Mrs. JOHN and children, from Hankow, per "Sea King," September 7th.

Rev. F. S. Turner, Mrs. Turner, and family, from Canton, September 20th.

DEPARTURE OF MISSIONARIES.

THE Rev. Wm. Murray and Mrs. M., appointed to Oskraal, South Africa, embarked, per "Royal Diadem," for Algoa Bay, August 16th.

The Rev. A. H. Johnson and Mrs. J., and Rev. J. N. Levi, appointed to Berbice, embarked, per "Midlothian," September 11th.

The Rev. D. Meadowcroft and Mrs. M., and Rev. W. E. Mawbey and Mrs. M., appointed to Cuddapah District, India; Rev. Thomas Haslam, appointed to Salem District; and Rev. William Lee, embarked, per "Lord Warden," for Madras, September 12th.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz.:—

For Rev. W. Ellis, Madagascar:—To Friends at Bocking, per Rev. S. Clarkson, for a Box of Clothing and useful articles.

For Mrs. Toy, Madagascar:—To A. R. B., for a parcel of Materials for work.

For Mrs. Corbold, Madras:—To the Ladies' Missionary Working Party, Canonbury Chapel, for a valuable Box of useful and fancy articles.

For Rev. Dr. Mather, Mirzapore:—To the Ladies of Park Chapel, Camden Town, for a Case of useful and fancy articles, value £50.

For Rev. J. Lowe, Nevoor:—To the Ladies of the Rev. W. Lowe's Congregation, Portobello, for a Case of Books and Clothing.

For the Native Teacher "John Alexander," Pareychaley:—To Mrs. De Carte and Miss Boardman, Norwich, for a Parcel of Prints, &c.

For the Native Female Teacher "Janet Moyes Dewar," Pareychaley:—To J. Duncan, Esq., and H. B. Dewar, Esq., Edinburgh, for a Box of useful articles.

For Mrs. Shrewsbury's School, Berhampore:—To the Westbourne Grove Chapel Sunday School Juvenile Working Party, for a Parcel of Clothing.

For Rev. S. M. Creagh, Nengone:—To the Friends and Young People of Park Street Chapel, Llanelly, for a Box of Clothing, valued £8.

For Rev. W. Hillyer, Jamaica:—To a poor woman, for a Parcel of Garments; To the Juvenile Missionary Working Party, Harley Street Chapel, Bow, for a Parcel of Clothing.

To Mrs. E. Meade, Camberwell; To Mrs. Birch, Driffield; To a Friend; and to Mrs. Carley, Canonbury Park, for Volumes and Numbers of the "Evangelical" and other Magazines, &c.

The thanks of the Mirzapore Mission are presented to Mr. Elsmore, of the firm of Elsmore and Forster, of Tunstall, Staffordshire, for a most handsome present of upwards of 200 cups and saucers, and 300 plates, besides milk-jugs, teapots, and basins, for the use of the Mission at the Annual Tea Meetings when the Benares and Mirzapore Christians assemble.

MISSIONARY CONTRIBUTIONS.

From 18*th July to* 17*th September*, 1864, *including some arrears.*

A Friend, by Rev. Dr. Tidman 50 0 0
G. Brooks, Esq., for Madagascar, at the disposal of Rev. W. Ellis 25 0 0
A Friend 10 0 0
A Friend 5 0 0
In Memoriam, for India 5 0 0
E. D. Joyce, Esq., for Rev. R. Ricards, Berbice 5 0 0
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Mr. J. G. Lloyd 1 10 0
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Sunday School, per Mr. Ridgway 7 12 6

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Mrs. Jas. Colenutt 0 3 9
Mrs. Jas. Woods ... 0 5 0
Mr. Cooper 0 4 4
Mrs. O. Brooks 0 10 0

George Street Sunday School.

Girls..... 2 18 0
Boys 2 1 6
Female Bible Class, by Mr. Casse 2 2 0
Morning Class, by Miss Mundell 1 0 0
Miss Joblin's Class 0 5 0
Miss E. Colenutt ... 0 8 4
Miss Hannah Keet 0 4 0

Weeks Sunday School.

Mr. Lewis.....(A.) 2 0 0
Mr. Lewis 0 15 0

Missionary Boxes, by Miss Breaden, for Native Teacher.

Miss Moore 2 2 0
Mrs. Guyer 1 0 0
Mrs. Littlefield 0 10 6
Mr. Stannard 0 10 0
Mr. J. Cutler 0 5 0

Missionary Boxes.

Miss Seville 0 8 8
Miss Mundell 0 3 3
Miss Patty Comden 0 3 3
Miss Lewis 0 10 5
Miss H. Mundell ... 0 2 3
Mrs. Wheeler 0 2 6
Mrs. Carter 0 2 6
Mrs. Tharle 0 5 0
Miss Futcher 0 5 0
Mrs. Taylor 0 2 6
Miss Darby 0 5 0
Mrs. Feigate..... 0 5 0
Mrs. Chrisp 0 1 0
Mrs. Wayland..... 0 2 0
Miss Sheldon 0 1 0
Mr. Woods 0 5 0
Mrs. Comden 0 2 6
Mrs. Rees 0 1 0
Miss Cook 0 2 0
Mr. Norman..... 0 5 0
Mr. Smith..... 0 2 0
Mr. Lewis..... 0 2 0
Mrs. Cutler 0 10 0
Mr. J. Colenutt 0 10 0
Miss Dodds 0 10 0
Mrs. Percival 0 10 0
Mr. Breaden 0 10 0
Mr. S. Colenutt ... 0 5 0
Mrs. W. Saunders... 0 5 0
Miss Breaden 0 5 6

Collected by Miss Casse.

Mr. H. Hellier	1	0	0
Mrs. Wayland	0	4	4
Mr. Fowler	0	5	0
Mr. Gonan	0	5	0
Collection	27	17	6
Mrs. Percival ...(A.)	1	0	0
Miss Colenutt	0	5	0
For Widows' Fund	3	10	0
W. Jaques, Esq.	2	0	0
Missionary Meeting	3	13	6

Exs.27*s.*6*d.*; 74*l.* 17*s.* 4*d.*

HERTFORDSHIRE.

Ware.

High Street Chapel.

For the Native Boy W. S. Stokes	3	0	0

KENT.

Ashford.

Countess of Huntingdon's Sunday School, per Mr. J. Grout	4	13	5

Canterbury.

Miss S. A. Sankey	1	0	0

East Greenwich.

Mission Church Sunday School, per Mr. E. Clayton	1	2	2

Folkestone.

Subscriptions, by Mr. J. Holden	2	10	0

Gravesend.

Rev. B. Kluht.

Missionary Sermons	19	0	0

Tunbridge Wells.

J. Wilson, Esq., for Rev. E. Porter	20	0	0

Woolwich.

William Street Chapel Sunday School	1	14	1

LANCASHIRE.

Ashton-under-Lyne.

Miss Fanny Buckley ...(A.)	10	0	0

Churchtown.

Collection, per Mr. J. Rimmer	2	10	0

For the Widows' Fund.

Haslingden	1	0	0
Heywood	1	4	0

Horwich.

Lee Chapel.

Rev. M. Hardaker.

Collection, &c., less Expenses 2*s.*	7	8	2

Lancaster.

Auxiliary Society.

E. Dawson, Esq., Treasurer.

Collections	43	3	6
Juvenile Association	2	9	5
For Miss Mullens's Zenana Schools, Calcutta	5	0	0
China for Christ	5	0	0
For the Native Teacher Robert Bousfield	10	0	0
W. Jackson, Esq.	1	1	0
Miss Eskrigge	1	1	0
Mrs. Dawson, for China	100	0	0
Missionary Boxes	1	15	6
Ladies' Association	7	15	0

Exs. 16*s.*; 176*l.* 9*s.* 5*d.*

Little Lever.

Rev. E. Pickford.

Mr. George Taylor, Treas.

Mr. Eli Pickford, Secretary.

Missionary Sermon	1	18	4
Missionary Meeting	1	3	1

Sunday School Classes.

Girls.

Mrs. Pickford	3	2	4
Miss Hulme	0	8	11
Miss Johnson	0	5	2
Miss Fletcher	0	3	6
Miss E. Brooks	0	3	9
Miss Kay	0	4	10
Miss M. Chatburn	0	3	7
Miss Berry	0	4	7
Miss Brooks	0	4	1

Boys.

Mr. E. Pickford	1	11	7
Mr. G. Taylor	0	16	10
Mr. J. Bulliss	0	7	5
Mr. R. Unsworth	0	4	6
Mr. J. Ashton	0	4	7
Mr. W. Lord	0	4	7
Mr. J. Settle	0	4	7
Mr. J. Cranshaw	0	4	4
Mr. J. Hartley	0	4	1
Mr. W. Berry (Infant Class)	0	3	1

Missionary Boxes.

Emma Hallows	0	1	7
Mary Ann Lee	0	1	0
Sarah Kay	0	2	5
Sarah Ann Gilbert	0	0	8
Caroline Sale	0	2	6
Martha Brabbin	0	3	7
Ann Barlow	0	0	6
Mast. B. R. Pickford	0	10	6
James Edward Grundy	0	1	2
Edmund Berry	0	1	9
Fractions	0	0	6

Exs. 67*s.* 3*d.*; 10*l.* 6*s.* 8*d.*

Liverpool.

For the Missionary Hospital at Antananarivo.

W. Hope, Esq.	10	0	0
J. O. Jones, Esq.	5	0	0
J. H. Simpson, Esq.	5	0	0

20*l.*

Manchester.

G. Hadfield, Esq., M.P., for the Madagascar Memorial Churches	100	0	0

Southport.

Per J. Hamilton, Esq.

On Account	50	0	0

Mid Auxiliary.

Per T. Eccles, Esq.

Great Harwood,
Rev. D. Williams 3 5 11

Darwen.

Rev. E. Bury.

Lower Chapel	12	0	0
Haslingden, Rev. F. Wilson	7	11	7

Exs. 64*s.* 6*d.*; 19*l.* 13*s.*

LEICESTERSHIRE.

Hinckley.

For Widows' Fund	1	1	0
"Leicester"	5	0	0

MIDDLESEX.

Brentford, Mr. G. Pitt

	1	1	0

Pinner, W. Cooke, Esq.

	5	5	0

Poyle.

Rev. E. J. Evans.

On Account	20	0	0

NORFOLK.

Northrepps Hall.

Dowager Lady Buxton, for the Madagascar Mission	20	0	0
For the Buildings of the Malagasy Christians	30	0	0

50*l.*

NORTHAMPTONSHIRE.

Northampton.

B. Steevenson, Esq.	10	0	0

Wellingborough.

Mrs. T. S. Curtis, for the Chinese Evangelist Josiah Viney (½-year)	30	0	0

NORTHUMBERLAND.

Alnwick.

Sion Meeting.

On Account	3	5	0

Amble.

For the Native Girl J. A. Nicolson	2	10	0

NOTTINGHAMSHIRE.

Auxiliary Society.

J. Cole, Esq., Treasurer.

Friar Lane Chapel.

Collected by Mrs. J. N. Dunn

	6	9	5
Collections	26	16	6
Communion	5	12	11
Public Meeting	10	0	3

48*l.* 19*s.* 1*d.*

Castle Gate.

Collected by—

Mrs. Cleveland	1	17	6
Miss Nixon	1	4	0
Mrs. Rawson	3	1	0
Miss Spencer	0	9	0
Mrs. J. A. Lake's Box	0	8	5
Mast. T. Cullen's do.	0	7	6
Mrs. Parr	0	12	0
Miss Thorpe	3	5	6
Miss Preston	3	1	6
Miss Ramm's Box	0	3	11
Collections and after Donations	48	1	4
Surplus at Breakfast	0	17	0

63*l.* 8*s.* 8*d.*

St. James Street Chapel.

Subscriptions.

Collected by Mrs. J. R. Wild	5	13	5
Miss Hawley	1	15	0
Miss Chatwin	0	13	0
Miss Sanderson's Missionary Box	0	9	2
Sunday Collections	15	3	4
Collections after Sermon by Rev. H. Allon	11	16	10

35*l.* 15*s.* 9*d.*

Selston.

Collection	1	0	6

Sneinton.

Albion Chapel.

Collection	8	15	6

Hyson Green.

Collection	1	10	4

Radford.

Collected by E. Swift	1	7	4
Miss P. Houldgate	0	8	0
Miss C. Brown's Box	0	2	9
M. A. Wootton's Box	0	2	10
Collected by Miss Mather	0	6	8
Public Meeting	0	18	9

3*l.* 6*s.* 4*d.*

Mr. J. Harrison, for Widows' Fund	0	10	0

Sutton-in-Ashfield.

Collections	3	2	3

Missionary Boxes.

Mrs. Wilson	0	4	0
Mrs. Morris	0	4	6
M. Elliott	0	2	9
Mrs. Plumbe	0	2	4

Exs. 5*s.* 6*d.*; 3*l.* 10*s.* 4*d.*

Mansfield.

Subscriptions.

Mr. Wilson	5	0	0
Mrs. Wilson	1	0	0
Mrs. Foster	1	0	0
Mrs. S. Foster	1	0	0
Mr. Watson	1	1	0
Mr. Grant	0	10	6
Mr. Allen	0	5	0
Mr. Thompson	0	4	6
Mr. Sansome	0	5	0
Mr. Bradshaw	0	7	6
Mr. Beaumont (2yrs.)	0	2	0
Miss Ward	0	5	0
Mr. Kershaw	0	1	6
Mrs. Harvey	0	1	0
Mrs. Lindley	0	2	6
Juvenile Missionary Boxes	1	0	7
Collections	8	13	11

Exs. 25*s.*; 19*l.* 13*s.*

	186	9	7

Retford.

Rev. A. Guthrie.

Collection	3	16	0

OXFORDSHIRE.

Oxford.

George Street Chapel.

Rev. D. Martin.

Mrs. Alden	0	10	0
Mrs. Beaumont	0	10	0
Mr. Biggs	0	10	6
Mr. Blackwell	1	0	0
Mrs. Blackwell	1	0	0
Miss Fraine	0	10	0
Mrs. Cavell	2	2	0
Mr. Chillingworth	1	0	0
Mr. Cox	0	10	0
Mr. Fiske	1	0	0
Mrs. Gregory	1	1	0
Mr. Hills	1	0	0
Mr. Jones	1	0	0
Mr. Luff	0	10	0
Rev. D. Martin	1	1	0
Mr. Oliver	1	1	0
J. Pike, Esq.	1	1	0
Mr. Thornton	0	10	0
M. Underhill, Esq.	2	2	0
Mr. H. Underhill	1	0	0
Collections	16	19	7
Collected by Misses Alden and Walker	1	0	0

Exs. 31*s.*; 35*l.* 7*s.* 1*d.*

SOMERSETSHIRE.

Highbridge, Mr. W. Snell	0	19	0
Taunton, North Street Sabbath School	4	10	9

STAFFORDSHIRE.

Lichfield.

Rev. W. Bealby.

Annual Meeting ...	2	12	9
Boxes.			
Miss Walker	0	16	0
Mrs. R. Scott	0	6	6
A Friend	0	5	0
Mrs. Ball	0	2	3
Mrs. Matthewson ...	0	2	1
Juvenile Boxes.			
S. Haynes	0	8	7
A. Honegate	0	5	4
Miss Barnes	0	5	6
Miss Ogden	0	3	0
Henry Cox	0	3	0
W. W. Palmer	0	2	8
Sidney Phillips	0	2	6
J. Wheatley	0	2	0
Smaller Sums	0	4	1
Sabbath Schools	1	2	7
Rev. J. Graham (A.) Exs. 28*s.*; 6*l.* 6*s.* 4*d.*	1	1	0

Tutbury.

Rev. J. Wolfendale.

Collections	4	13	10
Subscriptions ...	1	0	0
Sunday School, Miss Wolfendale ...	0	12	6

6*l.* 6*s.* 4*d.*

SUFFOLK.

Auxiliary Society.

Per L. Webb, Esq.

Beccles	22	9	1
Woodbridge, per Mr. G. P. Frost	8	14	10
Wrentham	7	15	0
On Account	5	1	6

43*l.* 0*s.* 5*d.*

Lavenham.

Rev. H. Davies.

L. G., for the Native Teacher Isabella Meeking	10	0	0
Miss Meeking (A.)	1	1	0

11*l.* 1*s.*

Woodbridge.

Quay Meeting.

Rev. F. Hastings.

Mr. Andrews	1	0	0
Mrs. Bendall	0	10	0
Miss Christopher ...	0	18	8
Mr. Gammage	0	10	0
Rev. F. Hastings ...	0	10	0
Mr. R. Hayward ...	1	0	0
Mr. J. W. Issitt	6	10	6
Rev. D. Jones	1	0	0
Mr. London	0	10	0
Rev. E. Moore	1	1	0
Mr. G. Norris	0	10	0
Mrs. E. Pite	0	10	0
Mr. Russell Smith	1	0	0
Mr. J. Walker	1	0	0
Collection	5	6	10
A Friend, per Mrs. Bendall	0	2	6
Boxes	0	6	0

16*l.* 5*s.* 6*d.*

SURREY.

Godalming.

Rev. T. Davies.

Collections, less Expenses 9*s.* 4*d.*	6	0	0

Norwood.

Rev. B. Kent.

Per Miss E. Scott ...	5	7	2

Tooting.

Rev. W. Anderson.

Mr. E. Medcalf, Treasurer.

Collections	7	11	2
Sunday School	1	17	10
Collected by—			
Miss Darton	3	0	2
Mrs. Page	1	5	0
Miss Attridge	1	10	2
Miss Jones	2	15	0
Miss Hayler	0	18	11
Mrs. Chapman	0	8	6
Miss Chapman's Missionary Box .	0	6	4
For Widows' Fund	2	0	0
Mr. E. Medcalf	1	1	0
Mr. Hunt	1	1	0

23*l.* 15*s.* 1*d.*

Wandsworth.

Per Mr. Ashton, on Account	8	14	11

SUSSEX.

Brighton.

S. Portlock, Esq., for two Native Girls in Mrs. Dennis's School, Nagercoil	6	0	0
Countess of Huntingdon's Sunday School, per Mr. S. Aylen	13	1	6

For the Widows' Fund.

Mrs. W. C. Dyer	2	0	0
Mrs. C. Whitlaw ...	2	0	0

4*l.*

WARWICKSHIRE.

Brinklow, Rev. J. S. Beamish 0 10 6

Coleshill.

Rev. A. Taylor.

Contributions	5	0	0

Warwick.

For Widows' Fund	3	3	10

WORCESTERSHIRE.

Auxiliary Society.

E. Wall, Esq., Treasurer.

Bromsgrove.

Rev. R. Tuck.

Sabbath School Classes.

Girls.

Mrs. Amiss	1	9	4
Mrs. Witheford	0	6	0
Mrs. Pearce	0	6	0
Mrs. Tuck	0	4	0
Miss Jones	0	6	9
Miss Witheford	0	9	5
Miss Halfpenny	0	5	0
Miss Brown	0	2	10
Miss Albut	0	1	10
Infants	0	3	11
Boys.			
Mr. Witheford	1	19	8
Mr. James	0	5	0
Mr. Sandford	0	1	3
Mr. Laughton	0	0	11
Mr. Amiss	0	3	3
B. Witheford	0	8	4
Mr. Halfpenny	0	4	9
Mr. Scriven	0	5	0
Fractions	0	0	5
Superintendent	7	3	7
Congregational Boxes.			
Mr. B. Witheford ...	0	10	0
Mr. J. Amiss	0	10	0
Mrs. Munn	0	15	5
Mrs. Gunner	0	3	10
Mr. D. Sealey	0	3	1
Mrs. Scrivens, sen.	0	2	0
Miss Warner	0	14	6
Miss Buckingham	0	11	8
Miss Albut	0	5	5
Miss A. Witheford	0	3	4
James Barrow, Esq. (A.)	1	1	6
Mrs. Barrow .. (A.)	1	0	0
Mr. Silvester (A.)	1	1	0
For Widows' Fund	2	0	0
Missionary Sermon	1	8	2
Public Meeting ...	3	4	2

Exs. 23*s.*; 20*l.* 18*s.* 11*d.*

Dudley.

Rev. T. W. Tozer.

For Widows' Fund	7	5	0
Missionary Sermons	19	10	1
Address to S. School Children	1	10	6
Annual Subscriptions.			
Mrs. Guest	1	1	0
Mrs. Wood	1	1	0
Mr. Jno. Cooper	1	1	0
Joseph Hall	1	0	0
Mr. Wm Harrison	1	0	0
Mr. John Tandy	1	1	0
Mr. Luke Jukes	1	0	0
Ladies' Association	16	2	8
Sunday School	9	3	8
Ditto, Miss. Boxes	0	14	5
Congregational do.	2	1	2
Collected by Richard Pickrell (a blind man)	0	9	0
Rev. T. W. Tozer (D.)	0	10	0
Public Meeting	4	15	2
Thank-offering, a Friend	5	0	0
For two Orphan Children, a Boy & Girl, Mirzapore ...	6	0	0
For Native Teacher James Dawson, by Jno. Whitehouse, Esq.	10	0	0

Exs. 6*os.* 6*d.*; 87*l.* 5*s.* 2*d.*

Redditch.

Contributions, per Mr. James, less Expenses 31*s.* 6*d.*	3	12	6

Worcester.

Rev. J. Bartlett.

Balance of Tea Meeting	1	7	9
For Widows' Fund	7	17	4
Ombersley, ditto ..	0	5	6
Annual Subscriptions.			
R. Padmore, Esq., M.P.	1	1	0
E. Evans, Esq.	1	1	0
D. Everett, Esq.....	2	2	0
Mrs. Wm. Hill	1	1	0
Rev. J. Bartlett	1	1	0
Mrs. Taylor	0	10	6
T. R. Hill, Esq.	1	1	0
Edward Wall	1	0	0
Rev. Thomas Dodd	1	1	0
E Gilham, Esq.....	1	1	0
Mrs. Joseland	0	10	6
Mr. Martin	0	10	0
For Native Teacher Richard Evans, by T. R. Hill, Esq. ...	10	0	0
For the maintenance of four Girls, Mary, Sarah, Eliza, & Hannah, under the care of Mrs. Wilkinson, Travancore	10	0	0
For Native Teacher Catherine Bickerton Evans, by Mrs. Ed. Evans	8	0	0
For Native Schools in India, by Mrs. George	0	4	0
Young People's Auxiliary, per Mr. J. Holland	10	4	2
Home S. School, five quarters, per Mr. J. Hancock ...	13	11	6
Lock Street Sunday School, Mr. H. Ferne	2	1	6
Congregational Missionary Boxes	9	10	0
Missionary Sermons	33	4	1

Ombersley.

Rev. C. Y. Potts.

Collection	1	14	6
By Miss Bristol	1	11	6
By Miss Taylor	0	8	0
Sabbath School Box	0	7	3
Hallow, Collection	0	9	0
Mrs. J. Brecknell ...	0	8	4
Crossway Green, Col.	0	12	6
Do., Miss Pardoe's Box	0	7	1
Fernal Heath, Col.	8	0	7

Lowesmore Chapel.

Mr. Wood, sen.	1	0	0
Mr. Richard Wood	0	10	0
Mr. J. S. Wood	0	10	0
Per Mrs. J. S. Wood	1	8	0
Young Men's Senior Class.....	0	9	0

12*l.* 4*s.* 0*d.*

Leigh Linton.

Collected by Mr. Jones and Friend, for Rev. J. Jones, Island Maré, Loyalty Group	8	0	0
Missionary Boxes.			
Mary Smith	0	16	10
Harriet Mason	0	9	8
Mrs. Sermon, by Rev. W. Fairbrother ...	2	13	6

12*l.*

Malvern Link.

Rev. William Lucy.

Collected by Miss Mallins	3	11	1
Missionary Box, Mrs. Mallins	0	11	1
Chapel Vestry Box	0	8	6
Missionary Sermon	4	15	0

9*l.* 5*s.* 8*d.*

North Malvern.

Rev. D. K. Shoebotham.

For Widows' Fund	3	0	0
Miss Boden	5	0	0
Collected by Mrs. Shoebotham	0	16	9
At Barnard's Green	0	3	6
Miss McCann's Box	0	13	10
Collected by Miss A. Seabern	0	12	0
Sabbath School	0	9	1
Mrs. Darke's Box ...	0	14	8
Master Blessett's Box	0	3	8
By Miss H. Powell	0	6	0
For Mr. Jones's School, Island Maré, by Mrs. Benson	2	0	6
Do., by Miss Tranter	0	6	6
Missionary Sermon	2	7	2
Public Meeting	1	9	0

18*l.* 2*s.* 8*d.*

Exs. 10*8s.* 5*d.*; 289*l.* 0*s.* 5*d.*

Dudley.

Collected by a Friend.

Mr. Haldnall	0	5	0
A Friend	0	5	0
Miss Attley	0	4	4
Mrs. A. Wood	0	3	9
Mrs. Sanders	0	2	6
Mrs. G. Attwood ...	0	2	2
Master E. Bourne	0	2	2
Mrs. Waterson	0	1	1

1*l.* 6*s.*

YORKSHIRE.

Driffield.

Legacy of late Miss E. Harrison	10	0	0

Sheffield.

Mr. S. Bradshaw ..	0	8	0
Do., for Madagascar	0	8	0

16*s.*

Thirsk.

R. G. J., a Thank-offering	2	0	0

Tickhill.

Legacy of late Miss M. Goodlad	5	0	0

WALES.

Henllan.

Amgoed Independent Chapel.....	16	8	1

MERIONETHSHIRE.

Ffestiniog Rhiw	3	13	6
Barmouth, Rev. J. Jones	3	16	5
Dyffryn	1	11	4
Cuttiau	0	11	2
Llanelltyd & Borth	3	6	6
Maentwrog, Rev. J. Jones	4	5	1
Rhydymain	4	6	7
Tabor	0	19	0
Llanegryn, by Misses Lewis	3	12	6
Bala	2	6	2
Ganllwydd, by Misses Roberts & G. Lewis	1	10	5
Ffestiniog Tanygrisian	1	1	6
Rhydywernen	0	15	0
Sour	0	3	4
Tynybont	0	16	2
Dolgelly	4	15	0
Corwen, Rev. H. Ellis	0	10	4
Bethel	1	5	6
Silo Llanfachreth, Rev. R. Ellis	2	7	1
Trawsfynyd	6	6	10
Cefnroven, Dolgelly	0	17	1
Aberllyfeni	0	8	4

Ffestiniog, Llan.

Contributions, 1863	3	10	0
Ditto, 1864	5	0	0
	8	10	0

Ffestiniog, Bethania.

Rev. D. Ll. Jones.

Contributions	8	2	5

Llanuwchllyn.

Rev. R. M. Thomas.

Contributions	7	14	0

Dinas District.

Tafolog	1	19	1
Dugoed	1	12	9
Cwmcewydd	2	10	2
Dinas	3	14	2
Cerist	3	16	8
Cywarch	1	12	0
Llanerfyda	0	14	0
Pennant	0	18	7

SCOTLAND.

A Friend	250	0	0
A Lady	100	0	0
	350*l.*		

Buchan Missionary Society.

Female Branch.

For the Native Teacher Adam Lind	10	0	0
For Native Girl Mary Buchan, at Benares	3	0	0
	13*l.*		

Cairney.

Legacy of the late Mr. A. Bremner, with Interest	101	0	0
Less Duty and Expenses	11	0	0
	90	0	0

Campbeltown.

Rev. Dr. Boyd.

United Presbyterian Church	5	0	0
Young Men's Class, for a Native Teacher in the South Seas	2	10	0
Young Women's Class, ditto	2	10	0
	10*l.*		

Burnside Sabbath School, for Madagascar — 0 17 0

Dundee.

A Friend	2	0	0
Bell Street Sabbath School, for Madagascar	0	8	8
	2*l.* 8*s.* 8*d.*		

Dunkeld.

Per Mr. J. Scott.

Monthly Meeting	1	1	0
A few Friends	0	8	0
	1*l.* 9*s.*		

Dunse.

East United Presbyterian Church.

Rev. W. Ritchie.

Sabbath School, for Madagascar	3	7	0

Edinburgh Auxiliary Society.

James S. Mack, Esq., Treas.

John Anderson, Esq.	2	0	0
Mrs. J. Scott, Moncrieff, for Madagascar	0	7	0
Miss Muir, and other Friends, for Mrs. Wilkinson's School, Santhapooram	5	0	0
F. S. T., for ditto	2	10	0

Leith.

Junction Street U. P. Church, Rev. F. Muir	5	0	0

Congregational Church.

For Native Teacher Pathras, at Benares.			
Mrs. Professor Swan	10	0	0
Rev. W. Swan	10	0	0
Rev. W. Swan, for Dr. Mullens's School	5	0	0
	59*l.* 17*s.*		

Currie.

Juniper Green Sabbath School, for Native Girl in Mrs. Wilkinson's School, Santhapooram	3	0	0
J. Duncan, Esq., for Female Teacher at Pareychaley, Janet M. Dewar	5	0	0
North Leith Sabbath School Teachers' Association, for the Native Boy James Fairbairn	2	10	0

Falkirk.

Mr. J. McLean's Bible Class, for Madagascar	1	8	6

Fenwick.

Female Society, per Rev. W. Orr	5	0	0

Forres.

Annuity of late T. Ross, Esq.	6	13	0

Galashiels.

Mr. A. Combat's Missionary Box	1	19	9

Glasgow.

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Milngavie U. P. Church, Rev. G. McQueen, M.A.	1	10	0
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Do., Sabbath School	0	5	0
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Paisley.

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Miss Watson	0	5	0
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Mr. J. Cruickshank, Treas.

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Stirling. T. H. — 0 3 0

Stuartfield. Youth's Society — 2 0 0

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Belfast.

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For the two Native Girls, Caroline Twiss & Isabella Jay	6	0	0
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ST. PETERSBURG.

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Mr. W. Lee, Treasurer.

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Miss Funck	6	0
Mr. Wm. Mirrielees	20	0
Mr. Muir	15	0
Miss M. Nystrom	3	0

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Mrs. Bell	10	0
Miss Bell	2	0
Mr. & Mrs. C. Bell	14	0
Mr. D. Bell	5	0
Mr. J. Bell	3	0
Mrs. Davison	2	0
Miss Hoggart	5	0
Mr. Rattray	3	0
Misses Romanis	7	50
Mrs. Stevenson	25	0
Mr. Wittus	3	0

Collected by Mrs. Lee.

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Mrs. Lee ...	14	0
Mr. John Moss ...	3	0
Mrs. Moss ...	14	0
Two Friends ...	20	0
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R.420	0	

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Miss Bell ...	2	0
Mr. & Mrs. C. Bell ...	14	0
Mr. D. Bell ...	5	0
Mr. J. Bell ...	3	0
Miss Hoggart ...	5	0
Misses Romanis ...	7	5 0
Mrs. Stevenson ...	25	0

3. For Native Scholar at Nagercoil, Catherine Codman Ropes ... 20 0

4. For Native Scholars at Salem School, India: John Moss, Thos. Scales Ellerby, Mary Ellerby, Joseph Saml. Ropes, Edwin Corbold, and Helen Sisson.

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Sarah Currie ...	0	13	6
Sarah Radford ...	0	10	0
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Emily Jaynes ...	0	3	10
Priscilla Hemabery	0	5	9
Henry Lay ...	0	4	7
Charles Pedley ...	0	16	0
Jas. Tucker ...	1	10	10
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Charles Phillips ...	0	5	2
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	8	8	11
Difference of Exchange and Expenses ...	1	11	5
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Guelph.

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Ohio.

Rev. H. C. Cowles, *Norwalk* ...	0	5	0

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Rev. J. Henderson.

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Rev. J. D. Davies.

D. Beath, Esq., Treasurer.

Sabbath School ...	20	0	0
D. Beath, Esq. ...	5	0	0
25*l.*			

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Collins Street.

Rev. A. Morrison.

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Hobart Town.

W. Rout, Esq., Treasurer.

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New Town Sabbath School ...	0	5	6
Sermons, Brisbane Street Chapel ...	13	9	0
Sermons, Davy St. Chapel ...	25	2	6
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By a Lady ...	3	2	6
Miss Wells ...	0	10	9
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NEW ZEALAND.

Onehunga.

Rev. R. Laishley.

Sabbath School ...	2	12	2

SINDE, INDIA.

Kurrachee. Mr. Michael Pruce, per Rev. B. Broadley, Wesleyan Missionary ...	10	0	0

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